experience of the inward man. The starting point of all Science is in the observation of nature. The various senses —sight, hearing, smell, taste, touch— perceive various objects, such as, star, rock, water, plant, animal and notice their varied qualities, such as, heat, cold, hardness, softness, perfumes, sounds, forms, etc. These are compared; their likenesses and differences noted. Then classifications are formed—families, species, substances, forces, laws—and, as the result of these inductions, general propositions are laid down. the main principle ruling in this inductive process being to classify together the like things, separating them from the unlike and to interpret the unknown by the known, not *mce versa.* And accepting, as we do, the widest possible definition of the term Nature, regarding it as inclusive of the domain of mind as well as of the domain of matter, we may assert that Science has quite properly to do with everything that concerns human life; either in the past or in. the present, and whether we call it sensuous or spiritual. Scientific investigation, then, is by no means complete, its discoveries or theories cannot be looked upon as conclusive, if it is not so extended as to cover the

whole area of human
thought and action. What man has thought
and done,
endured and endeavoured in bygone ages
is as truly evidence
of the development of life, is of as great
value in building
up an intelligible and reasonable system of
universal truth,
as are those fossil remains of the flora and
fauna of other
epochs which the scientist rightly regards
as of the first
importance. Accordingly, the whole
occupation of Science,
ever since there has been any science at
all, has been the
gathering up the happenings in the
universe, showing that
they are not irregular, but regular,
classifying them, doing
them up in neat bundles, each with its
label bearing the name
of some law of nature. That is what true
Science always is
at and it is never at anything else at all. It
does a perpetual
tiding up of our observations of natural
phenomena and